

The Morning Star



The Anglican Parish of St Bede's Semaphore

Nurturing the Soul of Semaphore

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April 2025



Catherine and Julie were gracious hostesses at Catherine's home for Morning Tea on Thursday 27 February. Such a lovely morning, thank you.

"Sitting outside with friends, casual conversation, laughter, tea and Catherine's watercolours. Simpatico!" (Julie Moore)

See p.6 for more photos.

The Anglican Parish of St Bede's Semaphore

Nurturing the Soul of Semaphore

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Stewardship: please consider making your confidential contribution by direct credit. Direct Credit: BSB 705-077 Account Number 00040467 Please include your name and "donation" or "giving". Contribution during the offertory in the church service is available.

Services

Sundays at 8.00am and 9.30am: Holy Communion

Wednesdays at 10.00am: Holy Communion

Holy Baptism, Confirmation, Holy Matrimony, Funerals, Ministry with the Sick, Confession and Reconciliation by appointment with the priest.

Parish News

The Parish Council met on 12 March, all present, with Ken Holds on Zoom.

Site development: A meeting has been held with Anglicare and with the Rev'd Helen Phillips ((Flourishing Communities) re use of our property. Anglicare is willing to look at the possibility of locating one of its programs at St Bede's but not government funded programs which are restricted geographically. Further discussions are in progress.

A service was held on Shrove Tuesday to bless the ashes. The Ash Wednesday Service was well-attended.

Fr Stephen reported that the congregations are increasing for the 8.00am am Sunday and 10.00am Wednesday services.

Social occasions are reported on in this issue of The Morning Star.

The parish Council received and accepted a paper entitled parish Administration Requirements. These duties are currently undertaken by Karen Fagan.

With the closure of St Aidan's Church at Payneham, St Bede's is now fortunate to have their beautifully cross-stitched kneelers. The altar rail kneelers depicting the vine are particularly apt.



Many parishioners will be pleased to know that the laying on of hands for healing will become a normal part of our monthly worship at 9.30am.

The Council agreed to host the World Day of Prayer Service in 2026. Fewer churches now are willing to be host.

#Diana Geier and Dorothy Thorpe are co-ordinating the catering for Mr V's Music Market on Easter Monday. They are also going to co-ordinate The Democratic Sausage Sizzle for election day in May if

St. Bede's hall is selected by the Electoral Commission as a ballot venue. If so, is anyone else interested in co-ordinating a cake stall?

Breakfast@StBede's is flourishing at the moment and we have sufficient funding to extend our service. You might recall that a few years ago we were able to offer breakfast twice a week. The lack of volunteers and funding for co-ordination has restricted us since Covid. However we are in a position now to offer a takeaway breakfast or brunch on a second day (day and time to be decided) **if we can find 4 volunteers who would work together to cook a simple breakfast and serve it at the kitchen counter. All 4 need not be there each week.** We envisage something like a frankfurter in a roll, or a sausage in bread, etc and sauce served on a paper towel or paper bag with serviette plus a drink, say a fruit box. Do you feel called to this ministry of care?

Office holders at St Bede's for the coming year Annual General Meeting 23/03/25

Karen Fagan was appointed by Fr Stephen as Priest's Warden.

Elected were:

People's warden: Dorothy Thorpe

Parish councillors:

Diana Geier, Colin Lehmann (Treasurer), Greg Manning, Georgie Stamp, Catherine Wingate.

Synod representative: Colin Lehmann (deputy Julie Farrell)

Memorial Garden Curator: Diana Geier

Parish nominators: Wardens , Diana Geier, Julie Farrell

A Reflection for Palm Sunday



Image used with permission.

On Palm Sunday you will hear the reading Philippians 2.6-11.

This reflection is from the blog of Franciscan spiritual teacher Richard Rohr: "Lent with Richard Rohr: Waxing and Waning" on the Franciscan Spirit Blog You might need to read it several times and dwell on its meaning.

Philippians 2.6-11

Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (ESV)

Reflection:

I am going to direct you toward the great parabolic movement described in Philippians 2. Most consider that this was originally a hymn sung in the early Christian community, and certainly an inspired one on many levels. To give us an honest entranceway into this profound text, let me offer you a life-changing quote from C.G. Jung's Psychological Reflections:

In the secret hour of life's midday the parabola is reversed, death is born. The second half of life does not signify ascent, unfolding, increase, exuberance, but death since the end is now its goal. The negation of life's fulfillment is synonymous with the refusal to accept

its ending. Both mean not wanting to live, and not wanting to live is identical with not wanting to die. Waxing and waning make one curve.

The hymn from Philippians artistically, honestly, but boldly describes that “secret hour” when God in Christ reversed the parabola, when the waxing became waning. It says it actually started with the great self-emptying or kenosis that we call the Incarnation in Bethlehem and ends with the Crucifixion in Jerusalem. It brilliantly connects the two mysteries as one movement, down, down, down into the enfleshment of creation, and then into humanity’s depths and sadness, and final identification with those at the very bottom (“took the form of a slave”) on the cross. Jesus represents God’s total solidarity with, and even love of, the human situation, as if to say “nothing human is abhorrent to me.” God, if Jesus is right, has chosen to descend—in almost total counterpoint with our humanity that is always trying to climb, achieve, perform, and prove itself. He invites us to reverse the process too.

This hymn says that Jesus leaves the ascent to God, in God’s way, and in God’s time. What freedom! And it happens, better than any could have expected. “And because of this, God lifted him up, and gave him the name above all other names.” We call it resurrection or ascension. Jesus is set as the human blueprint, the standard in the sky, the oh-so-hopeful pattern of divine transformation. Who would have presumed that the way up could be the way down? It is, as Paul says, “the Secret Mystery.”

Trust the down, and God will take care of the up. This leaves humanity in solidarity with the life cycle, but also with one another, with no need to create success stories for itself, or to create failure stories for others. Humanity in Jesus is free to be human and soulful instead of any false climbing into “Spirit.” This was supposed to change everything, and it still will.

Mardi Gras at St. Bede's



Sally, Luise and Sharon in the kitchen.

On Tuesday, March 3, following Fr Stephen's service to bless the Lenten ashes in the Chancel, we gathered in the Supper Room for a traditional Shrove Tuesday Pancake Tea. Together, in community, and with great gusto we enjoyed delicious fluffy pancakes with a variety of savory toppings: tuna and potatoes, peppers and onions and Bolognese! And new to

me, it was not a stack slathered with butter and topped with maple syrup, but rather a single pancake in which savoury toppings were layered on! Celebrated the day before Ash Wednesday, Shrove Tuesday (also called "Pancake Tuesday" or "Pancake Day") is the final day before the 40-day period of Lent begins. This year it fell on March 5.

Shrove Tuesday is observed in many Christian countries throughout the world. It is a day for pre-fasting indulgence. And there was no exception at St. Bede's! Sweet dessert pancakes topped with fresh cream, vanilla ice cream, blueberries and lemon were served for dessert. And I heard it said that "Luise, Sally, and her friend Sharon, and Jess make the best pancakes!" We delighted in the savoury dishes prepared by Fay, Karen and Sue! It was a fun evening. We all had a great time like friends and family always do.

During our Lenten journey, we also remember what we are willing to

give. We all have something to give to each other. Almsgiving is an act of love that incorporates both prayer and fasting and manifests itself by caring for our neighbour in need. The donations received during the event will be directed and used to support the Anglican Board of Mission. Thank you for your generous donation!

A big thank you to all who came to the pancake dinner and to the great team that made it happen. Thank you for your leadership, the time, energy and love that you put into making St. Bede's Pancake Tea so special, especially: Luise, Sally, Sharon, John, Judy N., Dorothy, Colin, Fay, Jess, Kath, Karen and Sue. Have a peaceful, healthy and holy Lent!

Julie Moore

ABM Lent Appeal

Our small gift of \$300 from Shrove Tuesday contributes to ABM's work with partners on gender violence and disparity of opportunity for women. .

The Anglican Church in Zambia is passionate about ending gender-based violence and working towards women's equality in that country. Meanwhile, on the other side of the world, the Anglican Churches in Vanuatu and Papua New Guinea are meeting the challenge of women's empowerment by providing programs in Language, Literacy and Numeracy. Prayer

Almighty Creator, eternal God, we give you thanks for all that has already been achieved in Kenya, Papua New Guinea, the Philippines, Vanuatu and Zambia to address gender violence and disparity.

*As ABM AID's church partners continue to collaborate to end violence and inequality, to empower women with education, environmental awareness, and livelihood opportunities, and to restore dignity to vulnerable communities, we ask you to send your Spirit to empower us all to do this work, to inspire others in each country to join in this work, and to encourage more people to contribute towards this work. We ask this through your Son Jesus Christ our Lord, in whom we are all one, now and for ever. **Amen.***



The Anglican contingent at the Semaphore World Day of Prayer Service: Greg, Judith, Judy, Diana, Karen, Dorothy

World Day of Prayer 2025

We do very little ecumenically. (i.e. relating to unity among different christian churches). Karen Fagan represents us on the Schools Ministry Group which supports school chaplains. And each year we have the opportunity to attend the local World Day of Prayer service on the first Friday in March. The service in 2025 was held in the Uniting Church This year's group from St Bede's is pictured. The focus was on the Cook Islands with a service prepared by a Cook Island group of women. The theme was "I made you wonderful". We were offered leis and flowers to get into a Cook Island mood!, Dorothy read a psalm and Diana read a story from a Cook Islander about God's presence in times of struggle. Fellowship with other local Christians was enjoyed afterwards in the hall.

Ecumenical activity fosters unity, understanding, and cooperation among different Christian denominations. Together we focussed on the needs of women in the Cook Islands and our collection went to a supportive project to help Sunday Schools foster Christian beliefs in a world which influences children in other ways On such an occasion there are no divisions and together we focussed on love, compassion, and justice.. Worshipping together serves as a powerful testament to the inclusive and reconciling nature of the Christian faith.

Morning Tea hosted by Catherine and Julie



Ros admires Catherine's art



Anne in the garden



Wonderful food before Catherine and Diana



Karen and Catherine



Greg and Ros



Tanya and Judith admire Catherine's quilt —mKING

Rituals Explained

Why do we veil the crosses during Lent?

Adapted from the blog of The Rev. Christopher Yoder, rector of All Souls' Episcopal Church, Oklahoma City.

The custom at our parish is to veil all the crosses (excepting crucifixes) with plain, unbleached linen cloth for Ash Wednesday. On Good Friday, all the crucifixes are veiled as well. During the Good Friday liturgies, one cross is unveiled and venerated. All veils are removed before the Great Vigil of Easter. My parish's custom is apparently a variation of an ancient practice of veiling all crosses, images, relics, etc., during Lent (from either Ash Wednesday or the First Sunday in Lent).^{*} Sources attest the custom of Lenten veiling by the tenth century in England (e.g., Aelfric of Eynesham, the *Regularis Concordia*), and similar customs existed in continental Europe from at least the ninth century.

In many places there was also a veil hung so as to screen the altar and reredos from the nave of the church. Apparently, this veil was sometimes drawn aside during the reading of the Passion Gospel on Good Friday, at the mention of the veil of the Temple being torn in two (no doubt lending some powerful drama to the reading). Some places also possessed vestments made of a white or ashen cloth, comprising the so-called "Lenten array," and the vestments and veils were occasionally adorned with symbols of the instruments of the Passion. A separate, and apparently later, tradition is to veil with purple cloth all crosses and images of the Lord during Passiontide, that is, the last two weeks of Lent. This tradition is linked to the Gospel text for Passion Sunday, which speaks of Jesus hiding himself from the people (John 8:59).

What might we say about the theological significance of these customs?

The custom of Lenten veils most obviously underlines the penitential



character of Lent. The earliest sources make a connection between the Lenten veils and the grief and penitence of Lent. The Lenten veils function something like sackcloth and ashes, symbols of mourning and penance...

The Lenten veils dramatize the separation of sin. Lenten veiling, we might say further, suggests the shroud of sin, its deception and shame. The veil recalls the fig leaves of Adam and Eve; their fear to stand naked before their Creator; the first sign of the

devastation of the goodness of creation. The veil sets before us the distorting deception of sin, and mirrors our capacity for self-deceit. The veil suggests our discomfort before the truth, especially before the judgement of the Cross. The veil silently declares “that the light has come into the world, and men loved darkness rather than light, because their deeds were evil” (John 3:19).

Or perhaps the veil conceals a glory we are not yet able to bear. Like the veil over the face of Moses come from speaking with the Lord. Like whatever kept the disciples on the road to Emmaus from recognizing the risen Jesus. Like the glass in which we now see darkly.

Why veil crosses during Lent? Perhaps to train us to perceive the glory of the Cross. Perhaps so we can learn to sing with joy, “Behold the wood of the Cross, on which was hung the salvation of the world.” Perhaps because we come to see the Cross clearly through the light of the Resurrection.

An ancient poetic view of the Easter cross

Wondrous was the
victory-tree, and I was
stained by sins
wounded with guilt;
I saw the tree of glory,
honoured in garments,
shining with joys,
bedecked with gold;
gems had covered
worthily
the Creator’s tree.

From *The Dream of the Rood*, an Old English poem possibly of the 8th century (before St Bede)

Rituals explained: Chalking the Door

Have a look at the lintel next time you enter the church. You will, find there “25+C+M+B+25”. **Chalking the door,** a Christian Epiphany tradition, involves marking homes with chalk. 20 25 is the current year. + represents the cross. C, M and B are the traditional names of the three wise men: Caspar, Melchior and Balthasar. Others see it as *Christus Maisionem Benedicat* (“Christ bless this house.”) The tradition celebrates the Epiphany, commemorating the visit of the wise men to Jesus, asking for God's blessing on the home and its inhabitants throughout the new year. The practice originated in medieval Europe and has spread worldwide. The Rev.d Ruth Mathieson used to do this and Fr Stephen has continued the custom

In the city: Decades ago, I learnt Anglo-Saxon, the native tongue of Bede. Ever since reading about the “vicinga” (pirate) invasions of England, I have had an interest in Viking history. At the Jorvik Viking Centre in York, Bruce and I rode into the underground excavations of a Viking settlement; we examined Yorkshire country gravesites tracing the inward expansion of the Vikings converted by their Anglo-Saxon slaves. We admired long boats in Scandinavia and were nearly convinced in the Stockholm museum, that Vikings were just peaceful farmers! In 2023, I saw more evidence of Norse Viking exploits in the Orkney Islands. This month it was a great experience to see the **Galloway Hoard Exhibition** at the SA Museum. It displayed and examined in depth the artefacts in the buried treasure—silver armbands, an Anglo-Saxon cross, and a jar from the Sasanian Empire (a Persian empire that ruled Iran and surrounding regions from 224 to 651 AD) and other artefacts. The video explanations by the archaeologists were fascinating. They also raised questions about the Viking expansion timelines across Europe. It was a small display brought from Scotland by the SA Museum, but it has given us a wonderful opportunity to learn. It’s on till July and worth the visit. **(The Chihuly Exhibition in the Botanic Gardens on till April 29, free, is also worth a visit.)**

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The Christian View of Envy and Jealousy



In christian teachings, envy and jealousy are regarded as sinful emotions that stem from a lack of contentment and gratitude. An envious person covets another's possessions, relationships, personal attributes or position. Envy is an internal struggle that damages one's spiritual well-being. Proverbs 14:30 , ***A tranquil heart gives life to the flesh, but envy makes the bones rot*** is a wonderful image of its destructive power. Another quote from Ecclesiastes shows just what a waste of energy being envious is: ***Then I saw that all toil and all skill in work come from a man's envy of his neighbour. This also is vanity and a striving after wind.*** Jealousy is a form of selfishness and insecurity that stems from coveting what others have or seeking to elevate oneself at the expense of others. You may like to go to <https://www.biblegateway.com/> and look up envy and jealousy for all the Bible references. They are as illuminating and as apt today as when the statements were first written.

Jealousy and envy are related emotions, but they have distinct meanings:
[from Wikipedia]

Jealousy typically arises when we fear losing something that is already ours, such as a relationship or possession.

Envy occurs when we desire something that someone else possesses.

Jealousy often involves resentment toward the other person, while envy is a mix of admiration and discontent.

Both words can be used interchangeably when describing desiring someone else's possessions, or relationships, or position; they both mean "covetous."

Envy and jealousy can lead to feelings of inadequacy, anxiety, and

bitterness. e.g. “ Why should he get all the boss’s attention when I’m as good as he is!” “Who does she think she is ? I’ll bring her down a peg or two!” Even little children can be jealous. A first-born child may feel very jealous of a new baby in the family and resort to pinching or tantrums. My four year old was only going to accept a baby sister, but not a brother before our daughter was born: “When I was a baby I liked baby boys, but now I don’t” was his explanation. When individuals measure their worth against others, the comparison can create a cycle of dissatisfaction, leading to a constant yearning for what others have, whether it is belongings, appearance, abilities, power, acceptance, friendships, or popularity .

Christians are taught that true contentment comes from recognizing one’s worth in God’s eyes rather than through comparison with others.



Instead, of being covetous, we need to cultivate gratitude, contentment, and a spirit of generosity, focusing on our own relationship with God, rather than comparing ourselves to others.

Divisions in a community arise with constant rivalry, competition, showing the other up, undermining and so on These fuel competition, materialism, greed, taking sides, resentment, even violence, creating a toxic environment where genuine connections are undermined.

In Philippians 4:11-13 , Paul emphasizes contentment with what you have, and the writer of Romans encourages believers to rejoice with those who rejoice. Through being thankful for God's provision to each of us, we can find peace and healing, transforming jealousy and envy into a desire to celebrate others’ successes instead of resenting them.

We are offered healing through faith. It calls for a shift in perspective, where one’s value is found in God’s grace rather than in worldly comparisons.

The Church Calendar for April

April 1: Richard of Chichester.(d 1256) whom we thank for this prayer said on his deathbed.

Thanks be to Thee, my Lord Jesus Christ
 For all the benefits Thou hast given me,
 For all the pains and insults Thou hast borne for me.
 O most merciful Redeemer, friend and brother,
 May I know Thee more clearly,
 Love Thee more dearly,
 Follow Thee more nearly.

April 6: 5th Sunday of Lent

April 13: Sixth Sunday in Lent (Palm Sunday).

HOLY WEEK:THE SACRED TRIDUUM (3 days)

April 17: 7.00pm Evening Eucharist of the Lord's Supper Maundy Thursday;

APRIL 18: 9.30am The Eucharistic Liturgy for Good Friday

Stations of the cross, Litanies for the 9th hour, and Penitence, Holy Eucharist

APRIL 19 9.30am The Liturgy for Holy Saturday

April 20: Sunday of the Resurrection (Easter Day)

6.30am Lighting of the Paschal Candle

8.00am Holy Eucharist, Renewal of Baptismal Vows

9.30am procession of the Paschal Candle, Renewal of Baptismal Vows, The Great Alleluia, Holy Eucharist

APRIL 27: The Second Sunday of Easter